

THE  
Little Childe  
Catechisme :

IN WHICH

The Principles of the Christian Religion are in plain words and short answers laid down, and suited to the Memories and Understandings of little Children.

Whereunto are added

Several short Histories, which may both please and profit them, as also directions how to pray.

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By *Nathanael Vincent Minister  
of the Gospel.*

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*Joh. 21. 15. Feed my Lambs.*

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*L O N D O N.*

Printed for *Thomas Parkhurst* at the Bible and three Crown at the lower end of *Cheapside*, and by *G. B.* at the Bible under the Gate on *London Bridge*, 1679.





## An Epistle to Christian Parents.

**I**T is a true Observation that affections descend ; the love of Parents to Children being usually stronger then the return of love in children to their Parents. I suppose Natural affection to be in you ; I wish it may be Spirituallized ; and that you may be more concerned for the souls of your little Ones, which must live for ever, and which call for more then a portion in this life ; and which need more than food and rayment,

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ment, and an Estate which they  
cannot carry along with them  
into another world.

Your children, if through  
your want of care, and their  
own sinful negligence and folly,  
they miscarry, may wish indeed  
that they had never been  
born, or that they might be  
turned into Nothing; but  
Alas they cannot be rid of their  
Beings, but whether they will or  
no, they must remain as long as  
God himself lives; Oh there-  
fore be chiefly sollicitous that  
they may be well provided for  
Eternity. It is a matter that  
should very deeply affect the  
hearts of Parents, that when  
a childe is born into the world,  
there is a Creature produced  
which

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which will never have an end, but must be happy or miserable everlasting; and since everlasting misery will be the portion of most that are born, Parents care should be the more awakened, and their industry the greater, that their children may attain unto Eternal happiness.

'Tis sad to bring forth children to the Murtherer, but ten thousand times worse to have them live and dye the children of wrath and disobedience; and become a prey to Satan who goes about like a roaring Lyon seeking whom he may devour. How can you bear the thought, that pieces of your selves should

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dwell with devouring fire, and inhabit everlasting burnings ? You love your little Ones, you embrace them, you are taken with their speeches, their actions and obliging demonstrations of their dutifullness and affection ; and can you patiently suffer them to continue in ignorance and sin, and go astray in the broad way that is the beaten road to Hell and Destruction, and not endeavour to stop them ? If they were fallen into the water or into the fire, would you not hastily catch them out ? And can you see them drowning in Perdition, can you see them in danger of the vengeance of Eternal fire, and be unconcerned ? Lord for poor Childrens sakes

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sakes help the unbelief of professing Parents !

*It is not an easie matter, considering the corruption of Nature which they were born with, and was in them as soon as first conceived, to prevent their Ruine ; and the longer you defer the more difficult you will finde it. 'Tis an old saying, that it is never to late to be truly good, I am sure it can never be to soon. Therefore begin betimes to counsel and instruct them, that the first things they are acquainted with may be those which are most necessary to be known. And since they begin to observe sooner then many are aware, and are so prone to imitate their Parents,*

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rents especially in what is evil,  
oh give them no bad example.  
An holy carriage and a well or-  
dered conversation, will make  
your instruction more con-  
vincing and effectual. Your  
shewing them the way to heaven  
will be to little purpose, if they  
see you go in the way to Hell  
your selves. Parents because  
of the interest they have in  
their childrens hearts, may do  
them more good or harm, then  
any persons in the world besides;  
to do them harm in stead of  
of good, is to be in the worst  
sence of all unnatural.

Grace has entrance in at the  
Understanding, the mind must  
be inlightned that the heart  
may be renewed. Endeavour  
that

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that the veil of ignorance may be taken off which is naturally upon the souls of your children, and let them from their childhood be acquainted with the holy Scriptures which can make them wise unto salvation.

For their better instruction I have composed this short and easie Catechisme. I may well call it Milk for babes, but 'tis Sincere and taken out of the word of God. I have added several Examples collected out of Scripture and other Histories to deterr them from sin, to make them fear to do evil, to arm them against Popery, by discovering the horrible cruelty of that Religion, even against little

An Epistle, &c:

little Children, as well as them  
who have been grown up to Ma-  
turity; They will also finde  
some pieces of serious Poetry,  
which may more easily, and are  
worthy to be retained in their  
memories. My design is both to  
delight and Advantage them.  
Oh that Parents may be quick-  
ned to their duty! and that  
a blessing from heaven may ac-  
company these following Instruc-  
tions, that children being train-  
ed up in the way they should  
go may never depart from it  
This is the earnest desire of

A friend to you and to  
your Posterity.

Nathanael Vincent.

# The little Child's Catechisme.

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Question. 1. **W**ho made you?

*Answer.* God is my Maker who also made Heaven and Earth, *Job 35. 10. Psal. 124. 8.*

Q. 2. *What is God?*

A. God is a Spirit, most wise, powerful, righteous, and merciful, *Job. 4. 24. Job 9. 4. Psal. 145. 17. Psal. 116. 5.*

Q. 3. *Had God any beginning?*

A. He is without beginning or end, from everlasting to everlasting he is God. *Psf. 90. 2.*

Q. 4. *Is God every where present?*

A. God fills Heaven and Earth, every

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every Creature is manifest in his sight, he sees all now, and will judge all at last. *Jer. 23. 24. Heb. 4. 13. Heb. 12. 23.*

**Q. 5.** Are there more Gods then One?

**A.** There is but One onely, the living and true God. *1 Cor. 8. 6. Jer. 10. 10.*

**Q. 6.** How many persons are there in the Godhead?

**A.** Three, the Father, the Son and Holy Ghost, which yet have the same Godhead, power, and eternity. *1 Job. 5. 7. Mat. 28. 19.*

**Q. 7.** How did God at first create Man?

**A.** In a state of Holiness and Happiness, *Gen. 1. 27, 28. Eccles. 7. 29.*

**Q. 8.** Who was the first Man that was made?

**A.** Adam, the Father of all mankind, *1 Cor. 15. 45. 47. Act. 17. 26.*

**Q. 9.**

The Child's Catechisme. 3

Q. 9. Did Adam continue in his first estate?

A, No, He fell from God by eating of the tree of knowledge of good and evil. Gen. 3. 11. 12.

Q. 10. Did all mankind fall when Adam fell?

A. All being in his loyns sinned in him, and are fallen short of the Glory of God, Christ alone excepted. Rom. 5. 12. 18. Heb. 4. 15.

Q. 11. What is Sin?

A. Sin is a Transgression of the Law of God. 1 John 3. 4.

Q. 12. What are you by Nature?

A. A child of Wrath being conceived and born in Sin. Eph. 2. 3.

Psal. 51. 5.

Q. 13. How does your sinful nature discover it self?

A. In making me backward to what is good, and forward to evil, in thought word and deed.

Jer. 31. 18. Psal. 14. 3. Gen. 6. 5.

Psal. 58. 3.

Q. 14.

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Q. 14. What are the wages of Sin?

A. Death and eternal condemnation. Rom. 6. 21. 23.

Q. 15. What are those that serve sin?

A. They are besides themselves, blinded by the Devil, and enemies to their own souls. Luke 15. 17. 2 Cor. 4. 4. Prov. 8. 36.

Q. 16. Is there no Saviour from sin and Everlasting damnation?

A. Yes, Jesus Christ came into the World to save sinners even the chief of them, 1 Tim. 1. 15.

Q. 17. Is Christ God, or is he Man, or is he both God and Man?

A. Christ is both God and Man, that he might reconcile God and Man together. Rom. 9. 5. 1 John 3. 20. Eph. 2. 16. 1 Tim. 2. 5.

Q. 18. By whom was Christ conceived and born?

A. He was conceived by the power of the Holy Ghost in the womb

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womb of the Virgin *Mary*, and so was born of her free from all sin.

*Luke* 1. 35.

*Q.* 19. *What are the Offices of Jesus Christ?*

*A.* Three, the Office of Prophet, of a Priest, and of a King. *Act* 3. 22. *Heb.* 4. 14. *Psal.* 2. 6. *Luke* 1. 32. 33.

*Q.* 20. *What does Christ as a Prophet say?*

*A.* He teaches by his word and Spirit what we are to believe and do in order to Salvation. *Col.* 3. 16. *Joh.* 16. 13. *Joh.* 20. 31. *Phil.* 2. 12.

*Q.* 21. *Where is the Word of God to be found?*

*A.* In the Holy Scriptures of the Old and New Testament *Epb.* 2. 20.

*Q.* 22. *What does Christ as a Priest say?*

*A.* He offered up himself upon the Cross to put away sin; and being risen from the dead; he ever lives to intercede for us, *Heb.* 9. 26.

*Luke*

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*Luke 24. 34. Hebrews 7. 25.*

Q. 23. What does Christ as a Ch  
King.

A. He turns sinners to himself, Sa  
rules and defends them, and makes be  
them more then conquerours over to  
all their enemies, *Psal. 110. 3. Esa.*  
*9. 6. Esa 32. 1. 2. Rom. 8. 37.*

Q. 24. Hath not God for Christ's  
sake made a new Covenant?

A. Yes, and in that Covenant, he hath promised to be our God, to pardon sins and to give both grace and glory to us, *Ex. 34. 10. 12. Psal.*  
*84. 11. 12. 13. 14. 15. 16. 17. 18. 19.*

Q. 25. What is required of us  
that this Covenant may be made  
good?

A. Repentance towards God,  
and faith towards our Lord Jesus  
Christ, *Act. 20. 21.*

Q. 26. What is Repentance.

A. A following again, a hating  
and turning from it unto God, *James.*  
*4. 9. Ps. 119. 104. 147. 148. Psal.*  
*51. 12. 13.*

Q. 27.

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7. 25. *Q. 27. What is Faith in Jesus Christ?*

*A. Believing that Christ is a Saviour, and relying upon him to be our Saviour from sin, and wrath to come. Luke 2. 11. Act. 16. 31. Math. 1. 21. 1 Thes. 1. 10.*

*Q. 28. Are you able to repent and believe by your own power?*

*A. No, Faith and Repentance are the special gifts of God, Phil. 1. 29. Acts 5. 31.*

*Q. 29. Is the Law of God made void by Faith?*

*A. No, but by Faith the Law is established as a rule for us to walk by, Rom. 3. 31.*

*Q. 30. How many Commandments are there in the Law?*

*A. Ten, the summe of which is, Love to God, and to our Neighbour, Math. 22. 37. 38. 39. 40.*

*Q. 31. What is the first Commandment?*

*A. Thou shalt have no other Gods*

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Gods before me. *Exod. 20. 3.*

*Q.* 32. *What is the second Com- mander?*

*A.* Thou shalt not make to thy self any graven image, *Ex. 20. 4.*

*Q.* 33. *What is the third Com- mander?*

*A.* Thou shalt not take the name of the Lord thy God in vain, *Exod. 20. 7.*

*Q.* 34. *What is the fourth Com- mander?*

*A.* Remember the Sabbath day to keep it holy, *Exod. 20. 8.*

*Q.* 35. *What is the fifth Com- mander?*

*A.* Honour thy Father and thy Mother, *Exod. 20. 12.*

*Q.* 36. *What is the sixth Com- mander?*

*A.* Thou shalt do murther, *Ex. 20. 13.*

*Q.* 37. *What is the seventh Com- mander?*

*A.*

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A. Thou shalt not commit Adultery. *Exod. 20. 14.*

Q. 38. What is the eighth Commandement?

A. Thou shalt not steal. *Exod. 20. 15.*

Q. 39. What is the ninth Commandement?

A. Thou shalt not bear false witness against thy neighbour, *Ex. 20. 16.*

Q. 40. What is the tenth Commandement?

A. Thou shalt not covet. *Exod. 20. 17.*

Q. 41. How is grace and strength to be gotten that we may keep the Commandements of God?

A. By faithful, frequent, and fervent prayer, *Psal. 119. 5. 10.*

Q. 42. To whom and in whose name is prayer to be made?

A. Prayer is to be made unto God alone in the name of Jesus Christ, *Mat. 4. 10. John 16. 23.*

Q. 43.

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*Q. 43. What are we to pray for?*

*A.* We are to pray for things agreeable to the Will of God, of which the Lords prayer especially informs us, *1 John 5. 14. Mat. 6. 9.*

*Q. 44. What is the Lords Prayer?*

*A.* Our Father which art in Heaven, hallowed be thy name, thy Kingdom come, thy will be done on Earth, as it is Heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the Kingdom, and the power, and the glory for ever, *Amen. Math 6. 9.*

*10, 11, 12, 13.*

*Q. 45. How many Sacraments are there under the new Testament?*

*A.* Two Sacraments, Baptism, and the Lords Supper. *Math. 28.*

*19. 1 Cor. 11. 23.*

*Q. 46.*

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*Q. 46. What is a Sacrament?*

*A. An outward sign and seal of  
Gods new Covenant. Rom. 4. 11.*

*Q. 47. What is Baptism?*

*A. Baptism is an ordinance  
wherein by washing with water in  
the name of the Father, Son, and  
Spirit, is signified and sealed, the  
pardon and purging of sin, by the  
blood and Spirit of Christ, Math.  
28. 19. Acts 22. 16. Rev. 1. 5.  
John 3. 5.*

*Q. 48. Are not Baptized infants  
engaged to be the Lords?*

*A. Yes, as the infants under the  
old Testament were engaged to be  
the Lords by their circumcision.*

*Acts 2. 39. 1 Cor. 7. 14. Ezr. 9. 2.*

*Q. 49. What is the Lords Sup-  
per?*

*A. 'Tis a giving and receiving of  
bread and wine and according to  
Christs appointment, that his death  
may be remembred, and by his bo-  
dy and blood, Believers may be  
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spiritually nourished. 1 Cor. 11. 23, 24, 25. 1 Cor. 10. 16.

*Q. 50. Must not all dye?*

*A. It is appointed unto all Men once to dye, and after death they must be judged, Heb. 9. 27.*

*Q. 51. Is it not necessary that you be born again before you dye?*

*A. 'Tis necessary that I be born again, that a holy and saving change be wrought in my heart, and Life, before my great change come John 3. 3. 2 Cor. 3. 18.*

*Q. 52. Shall not the dead be raised out of their graves at the last day?*

*A. At that day the dead shall hear Christ's voice, and shall come forth, the good to the resurrection of Life, the evil to the Resurrection of damnation. John 5. 28. 29.*

*Q. 53. Since Eternal Life, and Eternal Death are set before you, what do you resolve upon?*

*A. Through grace I shall endeavour*

Cor. 11. vour to know God and Christ  
5. betimes, and continue in the way  
he ? of truth and holiness to the end.

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### The end of the Catechism.

Little children ! You cannot learn too soon to know and love, and fear that God that made you. Whatever is displeasing to him, is hurtful unto you. Settle this upon your hearts, that sin is your great enemy, and that if you go in the way of wickedness. Your feet will go down to death, and your steps will at last take hold on hell. Pray therefore to be made wise unto Salvation, Through the precepts of the Lord get understanding, and hate every false way. The first false way I shall warn you against is Popery.

Ex-

## Examples of Popish Cruelty.

THE cruelty of the Papists shews, that they are near akin to Cain and to the Devil. Their Religion (if it may be called a Religion) is very bloody, and will bring those that embrace it to everlasting death, for the Apostle saith, *No murderer hath eternal Life abiding in him, 1 John 3. 15.* Now what barbarous and cruel Murderers the Papists have been in these following sad, but very true stories, will appear.

The Admiral of *France*, who was an excellent Soldier, and an eminent Protestant, was first invited by the *French* King to a Marriage, and the word of a King was past to secure him from his Enemies

nemis in *Paris*. But quickly after the fatal Wedding was over, this Good Man, was shot by a Villain with a Gun charged with no less than three brass Bullets, one of which took away the fore-finger of his right hand, and with another bullet he was sorely hurt in his left Arm. The Papists were not contented thus to Wound him, but quickly after the Bell of St. *Germanes* Tolled, which was the sign that the Massacre should begin. And upon that black *Bartholomew* day 1572. several Blood-thirsty wretches broke into the Admirals Chamber, One thrust him into the Body with his Sword, and then smote him on the Head, and the rest had every one a blow at him, so that he presently fell down wounded to death. After this at the *Duke of Guise* his commandment, the Admirals Body was cast out of the window down into the

16. *Popish Cruelty.*

Court, and there lay naked on the ground, exposed to the scorn of the multitude ; some trampled upon him, and the Duke gave him a Spurn on the Head with his foot, using these words. *We have made a good beginning, now let us go on to the rest for the King hath so commanded.* And indeed before they made an end, they Murthered in Paris and other places, no less then *Thirty thousand Protestants*, without distinction of Age, or Sex ; so that the Houses of these true Christians were turned into Shambles ; and the Streets where they dwelt ran down with Blood. The Pope (as one of their own Historians tells us) when he heard of this Massacre from his Legate at Paris, like a Devil incarnate, highly approved of these horrid Murtherers ; and with the Cardinals went to St. Marks Church, and solemnly gave thanks to Almighty God, for so great

great a blessing conferred upon the Roman See, and the Christian World. Surely the Devil was pleased with this Sacrifice ; But God abhorred both the Pope and his Thanksgivings, for he is the God of Love and Mercy.

Philip de Doux a great Jeweller, at his return home from Guybray Fair, being gone to bed ; The Popish Furies came bouncing at his door, and commanded it be opened in the Kings name ; as soon as ever they were admitted, they ran up to the Jewellers Chamber, and stabbed him to death in his bed, though his Wife was then expecting her labour ; the Midwife seeing them bent to Murther the Woman also, now ready to lye down ; instantly intreated them to tarry ; at least so long till the infant (which would be her twentieth child) were born. But these Inhumane wretches would not be

perswaded; and took this poor Woman half dead with fear, and thrust her into the Fundament with a dagger to the very Hilts. She finding her self Mortally wounded, and yet desirous to bring forth her fruit, endeavoured to fly away; but they quickly gave her another stabb into the Belly with a dagger, and then cast her out of the window into the Street; upon which fall the Child came forth, the Head foremost, gaping or yawning, to the great Astonishment and Confusion of all that beheld that Wofull Spectacle.

Two Ministers belonging to the King of *Navarre*, fell into the hands of these bloody Butchers, and being kill'd were cast into the Water. But more Ministers of the Gospel were not mentioned to be slain at this time; a special Providence being engaged miraculously to preserve them; So that ma-

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ny survived that dreadful Calamity, and afterwards laboured in the work of the Lord in the Church of Paris.

One of the Murtherers snatched up a little Child in his arms, and the poor babe began to play with him, and to smile upon him ; but instead of being moved with Compassion, this Barbarous wretch Wounded the Infant with his dagger, and so cast it all on a gore blood into the river.

*Faron Haren*, a Man Zealously affected to Religion, having been Sheriff in the City of *Meaux*, and chased the Masses out of it, was mortally hated by the Seditious Papists ; and therefore they were not contented simply to kill him, but first cut off his *Nose*, *Ears*, and *Secret Parts*, and then gave him divers small thrusts into several parts of his body, till at length being weakned with the loss o

blood, he fell down to the ground ; and instantly calling upon the name of the Lord, breathed out his last : and yet to shew the Hellishness of their malice, they gave him a great many wounds after he was dead.

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The Number of those that were Murthered, by the Papists in the Irish Rebellion amounts unto hundreds of thousands, and the manner of killing them was exceeding Barbarous.

Four thousand persons were drowned in one County ; whom they first stripped stark naked, both Men, Women and Children ; and then drove them towards the water like beasts, and if any slacked their pace, they pricked them forwards with their Swords and Pikes, and at length thrust them headlong into the River ; and the Rebels stood

and

and shot at any that assayed to swim unto the shore. Amongst many other, a Gentlewoman whose name was Mrs. Cambel, being forceably brought by them to the River; and finding no means to escape their fury, suddenly clasp'd her arms about one of the cheif Rebels; that was most forward to thrust her in: and carried him to the bottom with her, and so they were both drown'd together.

Some, these cruel *Irish* Papists did imprison in most beastly Dungeons, full of dirt and mire; and there clapping bolts on their heels, suffered them leasurely to perish. Others they mangled, and left languishing in the High wayes, crying out but for so much mercy as to be killed out right and delivered'd out of their pain. A great many they buried alive. At *Clownis* within the County of *Fermanagh*, there were several hanged till they

were ha'f dead ; and then being cut down, were cast into a pit together ; and being covered over with a little Earth, lay sending forth most Lamentable Groans till they died. Some were deadly wounded, and then hung upon Tentarhooks. Others were hanged up by the arms, and with many slashes and cuts, they made the experiment with their swords, *how many blowes an English man would endure before he died.*

Some had their Bellies ript up, and so left with their guts running about their heels. But this Horrid kind of Cruelty, was principally reserved for Women, whose Sex they neither pityed nor spared, hanging up several Women, many of them great with Child ; whose Bellies they ript up as they hung ; so that the little infants fell from them : some of these they cast into Ditches, some they gave to the Swine,

Swine, and some to the Doggs to be devoured.

Near the City of *Rosse*, *John Stone*, his Son, and his two Sons in Law, and both his Daughters were hanged by these Blood-thirsty Papists ; one of his Daughters being great with Child, her Belly was ript up, her Child taken out, and such beastly actions used towards her as are not fit to be mentioned.

A certain *Scottish* man was by these Rebels driven out of *Newry* and knockt on the head, and left for dead, but afterwards recovering himself came naked into the Town ; whereupon the Rebels carried him out again, and his wife with him ; Him they cut all to pieces, and with a Skein ripped up his Wives Belly, so as a Child dropped out of her Womb. The Daughter also of one *Foord*, in the parish of *Clownis* being delivered of a Child in the Field, the Rebels

who had before killed her Husband and Father, Muſthered her also and her two Children, and suffered the Doggs to eat up the Child that was new born. One *Isabel Stevenson* being taken by them, after by enquiry they knew ſhe was the Daughter of a Protestant, they took this little Girl by the heels, and beat out her Brains againſt a Tree.

A poor Mother, one *Jane Addis*, was ſtabbed by the Papists, and they left her litt'e child not a quarter old, by the dead Corps, and putting the Breast of its dead Mother into its mouth, bid it ſuck *English Bastard*, and left it there to Periſh.

Mary Barlow had her Husband hanged by the Papists before her face, and ſhe and her ſix Children were ſtript stark naked and turned out in Frost and Snow, by means whereof they were almost starved, having nothing to eat in three weeks

weeks time, while they lay in a Cave, but two old Calve-skins, which they beat with stones and so eat them hair and all ; her Children crying out to her, rather to go out and be killed by the Rebels then to starve there.

A Popish Priest had so far prevailed upon some Protestants fears, as to make them *deny their Religion*, and after giving them the Sacrament, asked them, whether Christ's Body were really in it or no ? and they answered Yea. Then he demanded further, whether the Pope were Supreme Head of the Church, and they said He was ; Hereupon he told them *that now they were in a good faith, and for fear they should fall from it, and turn Hereticks, He and the rest that were with him immediatly cut all their throats.*

*Elizabeth the Wife of Captain Price, deposeth upon Oath that she*

she and other Woman whose Hus-  
bands were Murthered, hearing  
of divers Apparitions and Visions  
which were seen neer *Portnedown*  
*bridge* since the drowning of her  
Children, and the rest of the Pro-  
testants there; went to this Bridge  
in the evening about twilight, and  
on a sudden there appeared a Vision  
or Spirit, assuming the shape of a  
Woman, waist-high; upright in the  
water, Naked; with hands lift up  
to Heaven; her hair hanging down  
very white; her eyes seemed to  
twinkle; and her skin as white as  
Snow, and often repeated those  
words, *Revenge, Revenge, Re-  
venge*; unto the great amazement  
of those that heard them.

These Cruelties were not ac-  
counted sins by the Papists, but  
Preached up as *good deeds*, by their  
Priests and Jesuites, who affirmed  
'twas no more a sin to kill an *Eng-  
lish Protestant* than to kill a *Dog*;  
since

since the killing of such was for the advancement of the Popish Religion, and that it was a *Mortal and Unpardonable sin to relieve or protect any of them.*

God Deliver the present and succeeding Generations out of such Bloody hands as those of the Papists, and from such a Bloody Religion as that of Popery !

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## Contempt of God Punished.

POPE *Leo the tenth*, was a great Contemner of the Word of God; he made a Laughing matter of the Promises and Threats contained in the Holy Scripture; mocking at the simplicity of those Christians that indeed believe the Bible. When Cardinal *Bembus* alledged

28 Contempt of God punished.

a place out of the Gospel, the Popes damnable impudence was so great, as to reply *This Fable of Christ, had brought to him no little Profit.* And yet though this Blasphemer had no more Religion than a Dog, yet he made shew to defend the Catholick Faith, making warr with all his power against Jesus Christ in the Person of his Servant *Luther.* Now after he had by his Pardons and Indulgences drawn out a World of Money, and thereby enriched the Bastards which he had begotten; one day as he sat a meat, he received the newes of the overthrow of the *French* in *Lombardy*, whereat he rejoiced out of measure; and did eat and drink most riotously; but suddenly his joy was turned into sadness, his pleasure into pain; a bitter and unlookt for death, deprived him of all his good things, and so he went unto his appointed place, and now he

he feels that Hell is real, and that the Gospel is no Fable, but the certain truth of God.

There was a Blasphemous Villain, that on a time being with his Companions in a common Inne Carowing and making merry, asked them if they thought that Man was possessed with a Soul or no? Whereunto when some replied that the Souls of men were immortal, and that the Soul of Believers immediately after death were carried to Heaven; and the Souls of the Ungodly were condemned to Hell, as the Scripture does declare. He answered and swore that it was nothing so, and that there was no Soul in Man to survive his Body; and that Heaven and Hell were mere inventions of Preachers to get Money by; and for himself he said he was ready to sell his Soul to any that wou'd buy it. Now Satan himself was there in an Humane shape;

30 *Contempt of God punished.*

shape; and one of his Companions having bought the mans soul for a Cup of Wine, the Devil bought it again of the other at the same price, and presently demanded his soul of him; the Company affirming it was meet he should have it, since he had bought it, not perceiving who was the Chapman. But quickly to the great astonishment of all the beholders, the Devil laid hold of this *Soul-seller* and carried him away into the Air, before them all; and he was never seen or heard of afterward.

A certain Scholar called *Marlin*, who was a Scurrilous Poet and a Play-maker, giving way to his lusts which at length blinded his mind, he became so Profane as to deny God, and Jesus Christ whom he hath sent; and wrote several things against the Scriptures, as if the Christian Religion were but a Politick invention; but at last the

Lord

Contempt of God punished. 31

Lord made this barking dog to be his own executioner. For as he was about to stab a person with his dagger whom he did owe a grudge unto, the other party avoided the stroke, and catching hold of his wrist, he stabbed his own dagger into his own head, and made there a mortal wound. The manner of his death was terrible, for he cursed and blasphemed to the last gasp. But herein did the justice of God notably appear, in that he compelled his own hand which had written those blasphemies, to be the instrument to punish him; and that in his brain which had devised the same.

A certain Gentleman of *Barkshire*, who had great possessions, was an open contemner of God and of all Religion, and that to so high a degree, that being present at the Baptizing of a child, he would fain have had it called *Beeb-zebub*

32 Contempt of God punished.

zebub. Besides this he was given over to all sensuality, keeping in his house continually notorious strumpets, and that openly without shame. But at length as this miserable man was hunting, Gods vengeance found him ; he was struck suddenly stark dead, falling backward to the crupper of his Horse, and his tongue that had been so prophane and filthy, after a fearful manner hanging out of his mouth.

In a Town of *Germany* called *Izith*, there dwelt an Husbandman who was a monstrous despiser of the Word of God ; he upon a time amidst his Cups, railed with great bitterness upon a Minister of the Gospel who used to reprove such wretched and daring sinners as himself. After which going presently into the Fields, to overlook his sheep, he never returned alive, but was found stark dead, with his body

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body all scorched, and burnt as black as a Coal; the Lord having thus given him over into the hands of the Devil, to be thus dreadfully and signally punished for his prophaness and abusing of Holy things.

In a certain place there was acted a Tragedy of the Death and Passion of Christ in shew; but indeed it proved very Tragical and sad to the Actors themselves. For he that played Christ's part hanging upon the Cross, was wounded to death by him that should have thrust his spear into a bladder full of blood tyed to his side, who with his fall slew another that play'd one of the womens part lamenting under the Cross: his Brother that was first slain seeing this, slew the Murtherer; and because of his so doing, was by order of justice hanged himself: so that this Tragedy was concluded with

34 Contempt of God punished.

with four true, not counterfeit deaths, and that by the just hand of God who cannot endure the prophane and ridiculous representation of the great things of the Gospel.

*Senacharib King of Assyria* after he had obtained many victories, and subdued many Nations, became so proud and arrogant, as by his servants mouth to reproach and blaspheme the living God; speaking of the Lord no otherwise then of an Idol, and one that had no power to deliver those that trusted in him. But quickly he felt the Lords revenging hand; for an Angel was sent forth who suddenly in one nights space, slew an hundred fourscore and five thousand of his army, and he himself with shame and grief returning into his Kingdom, was slain by his own sons, as he was worshipping his Idol, who a little before had so wick-

wickedly despised the living and true God.

About the time of the Emperour Julian the Apostate, there was a famour Sophister, called *Libanius*; who being at *Antioch* demanded blasphemously of a Christian and learned Schoolmaster, *How the Carpenters Son did? and how he busied himself?* To whom the Schoolmaster full of the Holy Ghost, replied. Truly the Creatour and Saviour of the World, whom thou disdainfully callest the Carpenters Son, is making a coffin for thee, to carry thee to thy Grave. Whereat the Sophister jesting departed, but according to the holy mans prophecy, dyed quickly after and in a coffin was buried.

There was a woman who used most horrible oaths and cursings, both against herself and others, who being at a Wedding the other guests dissuaded her from her devilish

36 Contempt of God punished.

vilish swearing: but she nothing bettered, continued her execrable oaths, till the company were set at dinner, and began to be very merry, on a sudden there mirth was disturbed and quite spoyled, by the visible appearing of the Devil among them, who laid fast hold on her, and carried her into the air before them all, with most horrible outcryes and roarings, and in that sort carried her round the Town, so that the inhabitants were ready to dye with fear. By and by he tore her into four pieces leaving in four several high wayes a quarter, that all that came might be witnesses of her punishment, And then returning to the Marriage, threw her bowels upon the table before the Major, of the Town, with these words, Behold these dishes of meat belong unto thee, whom she like destruction of mankind, if thou desirous amend thy wick-

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Contempt of God punished. 37

wicked life. The Reporters of this history were John Herman the Minister of the Town, with the Major himself, and other inhabitants, being desirous to have it known to the World for examples sake.

It was the custom of a young Courtier at Mansfield, in any earnest asseveration, to say, *The Devil take me, if it be not so.* The Devil at last indeed took him while he slept, and threw him out of an high window, and though the providence of God hindred his being kill'd by the fall, yet he learned by experience to bridle his tongue from such cursed speeches for the future.

That was most strange which happened in a Town of *Miffling*, 1552. Sept. 13. A cholerick Father seeing his Son slack about his busyness, wished he might never stir from that place, which was no sooner

38 Contempt of God punished.

sooner spake but his Son stuck fast indeed, neither by any means could he be removed so as to sit down, or bend his body; though by the Prayers of the Faithful his pains were somewhat mitigated. Three years he continued standing with a post at his back for his ease, and four years sitting: at the end whereof he died, nothing weakened in his understanding but professing faith in Jesus Christ for Salvation. When he was demanded at any time how he did? he answered usually, that he was fastened of God, and that it was not in man, but in Gods mercy, for him to be released.

A Souldier travelling through *Marchia* a Countrey of *Almainz*, and finding himself ill in his journey, abode in an Inne, till he might recover his health, and committed to his hostesses custody certain monseys which he had about him.

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Now after a while being cured of his distempers, he required his moneys again, but she having consulted with her husband, denied the receipt, and instead of paying the soildier they thrust him out of door: who being very much enraged with this unworthy and injurious dealing, drew his sword, and run at the door with the point of it; whereat the Host began to cry *Thieves, Thieves*, saying that he would have entred his house by force, so that the soildier was taken and cast into prison, and by process of Law ready to be condemned to death. But the very day in which the sentence was to be past upon him, the Devil entred into the prison, and telling the soildier his danger, promised notwithstanding to deliver him out of his adversaries hands if he would give himself and his soul to him: the Prisoner answered that he had

C rather

40 *Contempt of God punished.*

rather dye being innocent, then be delivered by that means. When the Devil could not prevail, he promised him help for nothing, advising him when he came to the judgement seat, to plead *Not guilty*, and to declare how he had been wronged; and to intreat the Judge to grant him that One in a blew cap that stood by might be his Advocate. At the day of tryal the Devil himself came with a blew cap, and pleaded for the prisoner at the bar, defended his Client very cunningly, affirming that the soldier was falsely accused, and unjustly condemned, and that his host did withhold his mony, offered him violence, and to prove his assertion he reckoned up every circumstance of the action, yea, named the very place where the mony was hidden. The host on the other side stood very impudently in the denial, wishing that the

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Devil might take him if he had it. Then he in the blew cap discovered himself and left pleading, and took hold of the host, and carrying him out of the Sessions house, and hoisted him into the air so high, that he was never after seen or heard of more.

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## *Pride punished.*

THE Angels that fell were glorious Creatures in their first Creation, but Pride was the cause of their condemnation, how low hast it brought them! how foul and filthy has it made them! and how fast are they fettered in chains of darkness reserved unto the judgment of the great day!

Our first Father *Adam* was proud and aspiring, and would

needs have been as God ; but he scarce remained a man after his transgressions ; pride turned him out of Paradise, and it was said to him *In the sweat of thy face shall thou eat bread, untill thou return to the earth ; out of which thou wast taken : for dust thou art, and unto dust shalt thou return.*

*Korah, Dathan and Abiram* for their pride and height of Spirit against *Moses* were remarkably punished, the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, with their families who went down alive into the pit, and they perished from among the congregation, who were exceedingly amazed and fled at the cry of them.

*Nebuchadnezzars* heart was lifted up with pride, and as he walked in the Pa'ace of his Kingdom, and said, *Is not this great Babylon which I have built for the house of the*

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## Pride pnnished. 43

the kingdom, by the might of my power  
and for the honour of my Majesty,  
But as soon as ever his arrogant  
tongue had thus spoken, there came  
a voice from heaven. O Nebu-  
chadnezzar the Kingdom is depart-  
ed from thee, and they shall drive  
thee from men, and thy dwelling  
shall be with the beasts of the field,  
and they shall make thee eat grass as  
the Oxen, and seven times shall pass  
over thee until thou know that the  
Most High ruleth in the Kingdom  
of men, and giveth it to whomsoe-  
ver he will. The same hour the  
thing was fulfilled, Nebuchadne-  
zar was driven from among men,  
the appetite of a beast given him  
his body was wet with the dew of  
Heaven, his hairs became as Ea-  
gles feathers, and his nails as birds  
claws, who before had been so  
proud a Monarch. I bus them that  
walk in Pride God is able to abase.

Dan. 4.

*Jezebel* was a Kings daughter, and married to *Ahab* King of *Israel*. She was infamous for her cruelty, hypocrisy, idolatry, and pride, and helped very much to fill up the measure of the iniquity of the house of *Ahab*, and to make them ripe for vengeance. *Jehu* is anointed and appointed of God to cut off *Ahab's* posterity from the earth. And after he had killed *Joram* the King of *Israel*, he came in a victorious manner to *Jezerel*. When *Jezebel* heard of it, she proudly painted her face, and tyred her head, and in a scornful manner upbraided *Jehu* with his conspiracy against his Master, which provoked him so that he commanded the Eunuches that attended her, to throw her down out of the window: and they quickly obeyed and threw her down indeed; and some of her blood was sprinkled on the wall, and some

on.

on the horses, and the body of this proud and cursed Woman was trampled under feet : and when at length out of respect to her birth they came to bury her, the dogs according to *Elijah's* prophecy had eat up her flesh, so that no more but her skull and feet, and palms of her hands remained. Oh what a fall had her pride ! and unto what a shameful end did it bring her !

The daughters of *Zion* that were haughty, that did walk with stretched forth necks and with wanton eyes, the crowns of their heads were smitten with a scab, instead of a sweet smell there was a stink, instead of a girdle, a rent ; instead of well set hair they were punished with baldness ; instead of a stomacher there was a girding with sackcloth ; and burning instead of beauty : thus the Lord resisted their pride, and crossed them in

those things which they were most proud and fond of.

*Alexander the Great*, conquered the greatest part of the World, neither *Persians* nor *Indians* were able to stand before him. He could brook no equal or companion in Empire: but when after a great victory obtained, *Darius the Persian King*, offered him half his dominions to be quiet; he refused: and said, that as *Heaven had but one Sun*, so he thought the *Earth should have but one Monarch*, meaning himself. When he came to *Egypt*, which yielded to him without blows, the flattering Priests which ministered in the *Temple of Jupiter Hamon*, pronounced him by Oracle to be the *Son of Jupiter*. Whereupon he caused himself to be worshipped as God, according to the custom of the Kings of *Persia*. But afterwards as he warred in *India*.

received so sore a wound, that with the pain of it, he was constrained to say, *Though he was the Renowned Son of Jupiter, yet he ceased not to feel the infirmities of a weak diseased body.* And to convince him further that he was but mortal, after a great deal of luxury and drunkenness at *Babylon*, he was poysoned in the flower of his age, and he left none of his Domions to his posterity.

In *Syracuse* a City of *Sicilia* there lived a Physician called *Menecrates*, whose Pride and Folly was so great, that he would fain be taken for a God, and he required no reward of his Patients whom he healed; but only that they should acknowledge him to be their new *Creatour*, and eall and worship him as *Jupiter*. Upon a time *Denis* the Tyrant desirous to make some pastime with this Doctour, invited him with many others to a feast.

But because he was a God, to do him honour answerable to his name, he placed him at a Table all alone, and set before him no dishes; but only a censer full of frankincense, which was lookt upon as a proper service to a Deity. This honourable duty pleased the Physician well at the first, so that he snuffed up the perfume most willingly. But when this poor God saw the other *Greeks* eating and drinking, and felt himself tormented with hunger; he rose up and went away enraged in himself and derided of others. Some while after his Art quite failed him, and was forsaken of his fellow Physicians, and died of an incurable impostume.

*Varus Pergaeus* was so puffed up with self conceit that he persuaded himself, that he was of all fair men the most beautiful, of all lusty men the strongest, of all under-

derstanding men the most wise and prudent; and that in all kinds of Musick and melody, he could out-play and out-sing the very *Muses* themselves. But this foolish Creature, after that he had spent the prime and best of his age in this idle vain conceit, he grew towards his end to be strangely deformed and disfigured in his visage, enfeebled and disabled in his strength, idioted and besotted in his understanding, and his unlamented death was accompanied with no other Musick but his own shreeking and howling.

*Bajazer* the King of the *Turks*, in the pride of his heart thought himself with his army to be invincible, he made spoil of many Nations: and persecuted the Christians dispersed through his vast dominions; he endeavoured the ruin of the Christian Emperour of *Constantinople*, who had not injured him,

him, meerly to gratifie his covetousness cruelty and ambition; he compared the World to a ship and himself to a Pilot, that commanded the Sails and secured the Helm. But afterwards he was met by *Tamerlane of Scythia*, who totally routed his Army and *Bajazet* himself was taken prisoner. Being brought into *Tamerlanes* presence, he carried himself with great haughtiness of Spirit, so that by *Tamerlanes* Commandement, he was put into an iron cage, and was fed with the fragments and scraps that fell from the Table: he was carried about as a spectacle of scorn, and was taken out of his cage at some times, and was forced to stoop and humble his body as a block to tread upon, while *Tamerlane* mounted upon his Horse. At length being weary of his Life, he beat out his own brains against the sides of the Iron cage; and this

this was the wretched end of proud  
Bajazet.

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## Sabbath prophanation Punished.

**G**regory Teuconensis reporteth,  
That an husbandman upon  
the Lords day (which is the Christian Sabbath or day of rest) went  
to plough his Field, and as he cleansed his plough-share with an iron,  
the iron stuck so fast in his hand, that  
for two years together he could not  
be delivered from it, but carried it  
about continually to his exceeding  
great both pain and shame. Another  
prophane fellow, without any  
regard of God or service used to  
convey his corn out of the field on  
the Lords day in Sermon time, but  
he

he was justly rewarded for his ungodly Covetousness; for the same corn which with so much care he had gathered together, was consumed with fire from Heaven with the Barn and all the Grain that was in it.

A certain Nobleman used to go a Hunting every Lords day, and that in the Sermon time; which impiety the Lord punished after this manner; he caused the Noblemans Lady to bring forth a Monstrous Child with an head just like one of his Dogs: that seeing he preferred his Dogs before the Service of God, he might have one of his own getting to make much of.

At a Town in *France* called *Kimstat* in the year of our Lord, 1559. there lived a very Covetous Woman who was so greedy of gain: that she would neither come to hear the Word of God herself

upon

upon the Lords day, nor suffer any of her Family to do it ; but continually abode drying and pilling of Flax, neither would she be reclaimed by her Neighbours who admonished and dehortēd her from working upon Gods Holy day. One Sabbath as she was thus busily employed, fire seemed to issue from the flax, without doing any harm : the next Sabbath it took fire indeed, but was presently put out again : for all this she continued obstinate in her Sabbath-profanation, and upon the third Sabbath, the flax took Fire and could not be quenched, till it had burnt her and two of her Children to death ; for though they were recovered out of the fire alive, yet they all three the very next day died ; and that which was most to be wondred at, a young Infant in the Cradle, without any harm done to it, was taken out of the midst of the flames.

The

54 Sabbath profanation

The Council at *Paris* labouring to perswade unto a more Religious observation of the Sabbath, use this Argument. Many of us have been eye-witnesses, many have had intelligence by the relation of others : that some upon this day being about their Husbandry have been struck with Thunder ; some have been maimed and made Lame ; some have had their bodies even bones and all burnt in a moment by Lightning, and consumed to Ashes.

Memorable is, that Example which happened at *Paris Garden* in *London*, 1583. Upon a Sabbath-day great multitudes were gathered together to behold the sport of *Bear-baiting*, and upon the sudden the Scaftold broke, and the Beholders came tumbling down headlong, several Persons were killed upon the place, and several others were sore wounded and bruised, to the shortning of their own dayes, who

who did take no care to Sanctifie  
the Lords day.

I my self took notice, when first  
I came to *Oxford*; that for several  
years together, never any were  
drowned but upon the *Lords dayes*,  
and one year, one was drowned  
upon one Sabbath, and the very  
next Sabbath after, another was  
drowned also.

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## Disobedient children Punished.

**A** *Bsalom* was so unnatural as to  
Rebel against his Father,  
King *David*, and to wage war a-  
gainst him, and being seduced by  
the wicked Counsel of a *Achito-  
phel*, he was not ashamed to com-  
mit Incest with his Fathers Concu-  
bines

56 *Disobedient children*

bines in the sight of the multitude ; that knowing he was abhorred of his Father, their hands might be the more strong to help him. But notwithstanding all his wicked policy, his Army was beaten by the Forces of his Father, and as he rode along the Forest to save himself ; his Mule carried him under a thick Oak, went away from under him, and left him hanging in the boughs betwixt Heaven and Earth, untill *Joab* came and wounded him to death with the darts that he threw at him. And as for *Achitophel*, that was the Counsellour to this disobedient Son, he went home in Despair, and hanging himself, put a period to his life with his own hands.

*Crannius* the Son of *Clotarius* King of *France*, Conspired Treacherously and raised War against his Father ; but in Battel was vanquished, and put to flight with the

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the Earl of *Brittain* who endeavoured to support him; the Earl was slain in the pursuit. The Prince himself (thinking to escape by Sea where lay several ships ready to receive him) was in the Mid-way taken together with his Wife and Children. And although Grandfathers are apt sometimes to cherish their Childrens Children more then their own, yet *Clotarius* was so enraged, that he gave an express Commandment, that his Son together with his Wife and Children, should be shut up in a little house: and they were all without Mercy burnt alive together.

There was saith *Manlius* an Old man crooked with age; distressed with Poverty, and almost starved with Hunger; who had a Son very Rich and that lived very Plentifully: the poor Father intreated not Silver or Gold at his Sons hands, but only Food and Raiment which yet

## 58 *Disobedient children*

yet he could not obtain. For the Sons proud Heart exalted with Prosperity, thought it a shame and discredit to his House, to be born of such poor and base Parentage ; and therefore not onely denied him Relief, but also disclaimed him from being his Father, and chased him away with crabbed and bitter reproaches. The poor Old man thus cruelly handled, let Tears fall as witnesses of his Grief, and departed Comfortless from his Unnatural Son. But the Lord looked down from Heaven, and pleaded the Fathers cause, and sent a Fury and Phrenzy into the Senses and Understanding of his Monstrous Son ; that as he was void of Piety and Compassion ; so he might be void of Reason and Discretion ever after.

The same Authour tells us of another Son, who though he would not suffer his Father to beg, nor disown him

him to be his Father, yet he used him not like a Father but rather like a Slave. Upon a time a dainty dish of meat was upon the Table, which his Father was to have a share of, but he grudging his Father such good food, caused it to be conveyed away, and reserved till another time, and coarser meat was set before the poor Old man. But mark what his Dainties turned to, when he fetch it again, the Son found instead of Meat, Snakes and Serpents, to the great Terrour of his Conscience ; but which is more, one of the Serpents leaped in his Face, and catched hold of his Lip, and hung there till his dying day, so that he could never feed himself but he was forced also to feed the Serpent, who before did grudge so much to feed his own Father.

Under the Old Law it was ordained, that He that Cursed his Father or Mother, should dye the death.

death, and that Rebellious Children which were stubborn and incorrigible in their Wickedness should be stoned.

A Father being perswaded by his Son that had Married a young wife, to part with his Goods and Estate to him upon promise of kindness, and all the content he could wish for ; ye lded to his request, and for a while the Old Man found all things according to his desire : But at length the young couple began to be weary of their Father, and removd him from a fair high Chamber to a base under-room ; and after shewed a great deal of ingratitude and disobedience. When the Old man asked for Clothes, his Son bought four Ells of Cloth, two whereof he bestowed upon his Father and reserved two for himself. Now his young Son marking this Niggardliness of his Father towards his Grandfather, hid the two Ells

Ells of Cloth, and being asked why he hid them, (whether through ingenuousness or Divine instinct) answered, *To this end to reserve them for his Father, against he was old to be a covering for him.* Which answer touched his Father so near, that he was more Obedient and Loving to the Old Grandfather ever after.

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## Murther Punished.

**B**aanah and *Rechab* chief Captains of *Ishbosheth*, Sauls Son, Conspired against their Master while he slept, and in a most Treacherous manner Murthered him, and having cut off his head, brought it for a present to King *David*, hoping to gratifie the King and to receive a reward at his hands. But *David*

David being of an upright and true Princely Spirit, could not endure such vile Treachery though against the person of his Enemy ; but entertained them as Traitors and Murthers ; and commanded first their hands and feet to be cut off, which they had especially employed as Instruments in that Villany, and afterwards caused them to be slain and hanged for an Example.

*Jugurtha* Nephew to *Micipsa* King of *Numidia*, by birth a Bastard, for he was born of a Concubine, yet by Nature and Disposition so Valiant and full of Courage, that he was not onely beloved generally by the People, but also he was dearly esteemed by *Micipsa*, insomuch that he Adopted him joint-heir with his Sons *Adberbal* and *Hiempal* to his Crown, admonishing them to live in Concord without any breach, lest that should end

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end in the Destruction both of them selves and of his Kingdom. *Micipsa* was no sooner deceased, but *Jugurtha* not contented with a portion of the Kingdom of *Nomidia*, Ambitiously fought the whole: And to attain what he desired, he first dispatched *Hiempsal* by the hands of the Guard, who in his Lodging by night cut his Throat; and then in a Battel Vanquished *Adherbal* his Brother, and so obtained the Sole Government without Controul. Besides he corrupted with Bribes the Senatours of *Rome*, who had Authority over his Kingdom; that instead of Punishment which his Murther cryed for, he was established by the Senate Decree in half the Kingdom, as his Portion. Whercupon he grew more presumptuous falling upon the Territories of *Adherbal*, and waging war with him; that at length took him, after he had for sometime

straitly besieged him. Having him thus in his power, he put him to the cruellest death he could possibly devise. Which Villanous deed was the occasion of that war which the *Romans* undertook against him, wherein *Agurtha* was overcome; and seeing himself utterly lost, he fled to his Son in Law *Bocchus* the King of *Mauritanie*; but *Bocchus* instead of protecting and helping him, proved false to him, and delivered him into the hands of the *Romans*, and he was carried in triumph to *Rome* by *Marinus*, where he was thus justly punished: First his *Gowd* was pluckt off by Violence from his back; next a ring of Gold was pluckt off his ear, lap and all: and lastly he himself stark naked thrown into a deep Ditch, where quibbating with Famine six dayes, in the seventh he ended his wretched life; being justly rewarded for his Cruelty and Ingratitude.

The

The Arch-Bishop of *Mentz* called *Hatto* who lived in the year of Grace 940, used great Cruelty towards poor Beggars; whom in the time of Famine; he assembled together in a great Barn, and then set the barn on fire wherein they were, and burnt them alive not suffering any to escape, comparing them to *Rats and Mice*, that devour the good Corn, but served to no other good use. But God did plead the cause of these murdered poor men, and brought a just revenge upon this proud and wicked Prelate; for an Army of Rats and Mice came against him, and began to bite and torment him, which he perceiving, removed to a Tower that stands in the midst of *Rhine*, whither he presumed this host of Rats could not pursue him, but he was deceived; for they swam over the Rhine thick and threefold, and got into the Tower with such strange fury, that

66 *Murther punisched.*

there was no withstanding them, but they seized upon this *Bishop* and soon devoured and made an end of him; in memorial whereof this tower was called the *Tower of Rats* ever after.

*Parthenius*, Treasurer to the King of *France* called *Theodobert*, did Traiterously slay a special friend of his called *Ausanius*, with his wife *Papianilla*. When no man suspected him, he detected and accused himself after this strange manner. As he slept in his bed, suddenly he roared out, and cryed for help, and being demanded what he ailed? being half asleep he answered, that his friend *Ausanius* and his wife, whom he had murthered long ago, summoned him unto Judgment before God. Upon which Confession he was apprehended and stoned to death. Thus though all Witnesses fail, a Murtherers Conscience,

them, will force him to be his own Accuser.

About the year 867. A Nobleman of the *Danes* and of the Kings Stock, called *Lothebrook*, entering with his Hawk into a Cockboat alone; a Tempest suddenly arose, whereby he was driven upon the Coast of *England*; where being found and detained, he was presented to K. *Edmund*, who Reigned over the *East-angles* in *Norfolk* and *Suffolk* at that time. The King understanding his Parentage, entertained him in his Court accordingly; and every day perceiving his dexterity in hawking and hunting more and more, bare special favour to him. This raised the envy of *Berike* the Kings Faulconer, so that as they were Hunting together, *Lothebrook* was treacherously and secretly murthered by the Faulconer, and threw him in a Bush. He being thus murthered

was shortly missed in the King's house, and no tidings could be heard of him, untill it pleased God to reveal the Murther by his *Dog*: which continuing in the Wood with the Corps of his Master, at sundry times came to the Court and fawned upon the King. So that the King suspecting some such matter, at length followed the trace of the Hound, and was brought to the place where *Lothebrook* lay. Whereupon Inquisition being made; *Berike* the Murrheter was found out; who for his Punishment was put into *Lothebrook's* boat alone, which carried him directly to the Coast of *Denmark* from whence *Lothebrook* came; as it were there to be punished for his Murther. The boat was known, and hands laid upon *Berike*; and by Torments he was enquired into. But he to save himself told a Jye to the *Danes* concerning King *Edmund*, saying that

that the King had put *Lochebrook* to death in *Norfolk*, whereupon revenge was devised, an Army prepared, and this was the first occasion of the Arrivall the of *Danes in England*.

Plutarch reporteth a like Story of a Souldier of King *Pyrrhus*, who being slain, his dog discovered the murtherers, for when the dog could by no means be brought from the dead body, but fawned upon the King, He commanded all his Army to pass by in order, two and two together, at length the murderers passed by the dead Corps, and the dog presently flew upon them so fiercely as if he would have torn them in pieces, and turning to the King, ran again to the Murtherers, whereupon being apprehend and examined, they soon confessed the fact and received condigne punishment. Plutarch indeed ascribeth this to an instinct of Nature, but it is rather to be attributed to the justice of

God who to terrifie man from this  
Bloody sin, does stir up the even  
dumb creatures to be revealers of it

*Luther* recites a story of a cer-  
tain Traveller who sell among  
Theives, which being about to cut  
his throat the poor man espied a  
flight of Crows, and said *O Crows*  
*I take you for witnesses and reven-  
gers of my Death.* About two or  
three dayes after these murthering  
Theives drinking in an Inne, a  
Company of Crowes came and  
lighted on the top of the House.  
The Theives at this began to laugh  
and to say yonder are the Crowes  
which must revenge his death  
whom we dispatched the other  
day. The Tapster overhearing  
them, told it to the Magistrate;  
who presently caused them to be  
apprehended: and upon their dis-  
agreeing speeches, urged them so  
far, that they confessed the truth,  
and received the punishment they  
deserved.

A Traveller (as it was related to *David Cyriacus*) was murthered by the High-way side near *Itzebow* in *Denmark*, and because the Murtherer could not be found the Magistrates of the Town caused *one of the hands* of the murthered man to be cut off; which was carried into the Prison, and by a string hung up in one of the Chambers. About *ten years* after, the Murtherer comming upon some occasion into the prison, the hand which had been a *long time dry*; began to drop blood upon the table which stood underneath it. Which the Goaler beholding, stayed the fellow, and advertised the Magistrates of it, who examining him, the Murtherer gave Glory to God, and confessed the fact done so long ago, and sentenced according to Law was executed.

At *Isenachum* a young man being in love with a Maid and not having

D 3 where-

wherewithal to maintain her, used this unlawful means to accomplish his desire. Upon a night he slew his host and threw his body into a cellar, took all his money and then hasted away. But the terror of his Conscience through the judgement of God quickly hopt him, so that he could not for his life stir far till he was apprehended. At the same time *Luther* and *Melanthon* abode at *Isenacum*, and were eye witness of this wonderful judgement of God, and also so dealt with this Murtherer, that in most humble confession of his sins ; and not without some comfort as well as sorrow he ended his life.

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*Uncleanness punished.*

**R**odericus King of the *Combes* in *Spain*, forced an Earls Daugh-

Daughter to his lust, which provoked her Father to bring against him an army of *Saracens* and *Moors*, and not only slew him with his Son, but also extinguished the *Gotbick* Kingdom in *Spain*. In this War and upon this occasion, seven hundred thousand men perished as histories record, and a Kingdom came to ruins; by the filthy lust of one Lecher.

The Children of *Israel* giving way to fornication, their fell in one day no less then three and twenty thousand of them. *Zimri* and *Cozbi* were killed in the very act of Adultery. And the *Sodomites* giving themselves over to uncleanness, fire and brimstone came down from heaven, and consumed them suddenly and by a signal overthrow.

*Luther* tells of a Noble Man in *Thuringe* that was taken in Adultery, and was killed in a strange man-

74 Uncleanness punished.

manner by the husband of the Adulteress. He was bound hand and foot and cast into prison, and to quench his lust he was denied all manner of sustenance, and the more to augment his pain, hot dishes of meat were set before him that the sight and smell might the more provoke his appetite. In this torture the wretched Adulterer continued, till at length he did eat his own flesh, and the eleventh day of his imprisonment ended his life. Luther tells also of another Nobleman that was so delighted in lust that he shamed not to say, that if his life of pleasure might endure forever, and that he might to eternity go from enjoying one Harlot to another, he would not care for Heaven or Life Eternal. But this polluted Wretched dyed among his strumpets being struck with a sudden stroke of divine vengeance.

A Popish Priest near Gaunt in

England, a murtherer, was hanged at

Flan-

Flanders, perswaded a young Virgin to forsake her Parents and become his Concubine. When she objected how vile a sin it was and how contrary to the Law of God, he told her by the Authority of the Pope he could dispence with any wickedness were it never so great, and further alledged the discommodities of marriage, and the pleasure of that kind of life, at length he conquered her virtuous purpose, and made her yeild to his filthy lust. But when they had thus satisfied their unclean desires, in came the Devil in a visible shape, and took the poor woman away from the Priests side, notwithstanding her lamentable cryes, and told the Priest he would shortly fetch him also, for he was his own darling.

One called Giachet Geneve of Seleucus who had both a Wife & children of his own, of good years and well

74 Uncleanness punished.

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A Popish Priest near ~~Gaunt~~ in  
England, in the year 1610, was

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One called Giachet Geneve of Selencus who had both a Wife & children of his own, of good years and well

76 Uncleanness punished.

well learned, and of good esteem among his Citizens, yet notwithstanding secretly haunted the company of a young woman, with whom being secretly couped one evening in his study, he suddenly died, his Wife and children perceiving that he tarried unusually long, came and knocked at the door, but no answer was made, at length they broke it open, and then they found him (to their great dismay and sorrow, lying upon the woman stark dead, and her dead also.

*Claudius of Asses* Councillour of the Parliament of Paris, a man very evil effected towards the professors of the Gospel, committed uncleanness with one of his waiting maids, in the very midst whereof he was taken with an Apoplexy, and immediately died.

In Northamptonshire a Noblemans servant of good credit with his

his Master, having familiarity with mans Wife, as he was about to commit Adultery with her in a Chamber, he fell down stark dead with his breeches about his heels; which being heard (by reason of the noise his fall made) of those which were in the lower room, they all ran up hastily, and perceived the wickedness he went about, and the Horrible Judgment of God upon him. Another in *Hartfordshire* about *Barkway*, having the Company of an Harlot in a Wood, was struck dead in the Act of Uncleanness.

There was a Chirurgeon, who disdaining his honest Wife, had abandoned himself to a Strumpet: On a time as he was taking horse, his Wife asked him whither he was going? He answered scornfully, *To the Stews*; going indeed presently to his Whore. After a while he returneth to Horse, as soon

78 Uncleanness punished.

soon as he was in the Saddle, the Horse falls a leaping and bounding after so strange a manner, that the wretch was flung off, and one of his feet hung in the Bridle: the Horse being hot ran so furiously upon the stones, as he beat out his braines; and never stayed till he comes just before the Harlots house, and there he left this miserable man all torn and dead upon the place.

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Theft punished.

**L**udovicus Vives, tells us of a certain Woman in Flanders, who did so much cocker her Sons, even against her husbands will, that she would not suffer them to want money, yea she would steal from her Husband to furnish them with silver to spend in drinking and gaming, but

but affoon as her Husband was dead, her Sons fell from rioting to robbing, and for the same one was executed with the Sword, and the other by the halter: the other looking on as a witness of their destruction, whereof her Conscience accused her, that her over-fondness was one great cause.

That is a common Story of a Man going to the Gallows for his wickedness, who desired to speak with his Mother in her ear, before he died; and when she came to him, instead of speaking, he bit off her ear with his Teeth; exclaiming against her as the causer of his death, because she did not chastize him betimes for his faults.

How many hundreds of Persons have begun to steal smaller matters, and after being hardened and blinded have ventured to become greater robbers, and the Law has taken hold of them, and have come to an

80 Lying punished.

untimely end, and that Scripture  
has been verified, Bloody and al-  
so deceitful men shall not live out  
half their dayes.

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Lying punished.

**T**He Lord is a God of Truth, he  
cannot lye, and hath expres-  
ly threatened, that All liars, shall  
have their portion in the Lake  
which burns with fire and Brimstone,  
which is the second Death. Chil-  
dren should in a special manner take  
heed of this sin of lying, because  
'tis abominable to God; and be-  
cause they are so prone to give way  
to it. The wicked says the Psalmist  
are estranged from the womb, they  
go estray as soon as they be born  
speaking lies.

Ahab obtained Naboths vineyard  
by a lye, and the Prophet threatens  
that

that the dogs should lick his blood where they had licked the blood of Naboth.

Gehazi the servant of Elisha tells a lie to Naaman the Syrian, and got two Talents of silver, but he was thus punished, the Prophet tells him that the Leprosie of Naaman should cleave to his seed for ever, and he went out from his presence a Lep. r as white as snow.

Eustathius a Man famous for Preaching and Holiness of Life, opposing the Arrian Heresie: the Arians suborned a naughty strumpet to come with a Child in her arms and accuse Eustathius of Adultery, and she swore that he begat that Child of her Body; which though he constantly denied, yet he was put out of his place. Howbeit his innocence ere long was made known, for the strumpet being struck with sickness. She was in such horror of Conscience, that she confessed the whole practice,

82 Directions for prayers.

practice, and how she was hired to slander this Holy Man, and that yet she was not altogether a liar, for Eustathius the Handicrafts man begat the Child, though not Eustathius the Preacher.

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Brief Directions for children,  
how to pray.

In the Morning.

O Lord God ! Thou art great, and greatly to be praised, and thy goodness and thy greatness are unsearchable. It is of thy Mercy I am not consumed, because thy compassions fail not but are new every morning. This last night might have been indeed my last night, but

but thou hast watched over me for good, hast raised me in health, and surrounded me with mercies ; oh give me an heart to improve all the mercies I receive to the glory of that God from whom I did receive them all.

Out of the mouths of Babes and Sucklings thou hast perfected praise, Let my tongue be ever magnifying thy Name ; Let my heart be filled with love to thee who art the God of love, the best of Fathers, and let me live in thy fear at all times.

Cause me to know Thee and my self betimes that I may admire and make choice of Thee as my portion and cheif

84 Directions for Prayers.

chief good, and that I may loath and abhor my self in dust and ashes.

Behold Lord I was shapen in iniquity, and in sin did my mother conceive me; I am justly called a transgressor from the womb, and as soon as I was born I went astray from thee.

Though I have lived but few years in the world, yet my sins, in thought, word, and deed are more then I can number.

I brought a corrupt and sinfull Nature along with me into the world, and unless that be changed and renewed my life will be more and more sinfull every day. Create in me

Directions for Prayers. 85

a clean heart O God and renew within me a right spirit.

Thou art in thy Son reconciling the world to thy self. Remember what thy holy Child Jesus hath done and suffered upon the Cross for sin, and let me obtain redemption through his blood the forgiveness of sins according to the riches of thy grace.

'Tis sad to be a childe of wrath and disobedience, oh that by adoption and grace I may be made a childe of God, and that I may love thee, and fear thee, and follow thee as thy dear childe.

As I grow in years so Lord make me to increase in wisdom and to grow in grace.

Let

86 *Directions for prayers.*

Let me love thy word, delight in prayer, keep thy holy day, and live my time in the flesh according to thy will.

Give me grace to be obedient and a comfort to my Parents and Governours, and from my very childhood let me know the holy Scriptures that can make me wise to salvation.

Fill me with thy Spirit, help me to resist Satan and keep me unspotted from the world.

Preserve me from pride and lying, and anger and idleness and every other abominable thing which thy soul hateth; Deliver me from every evil, work

work and preserve me to thy heavenly kingdom.

Shew mercy to all thy people and redeem all thy *Israel* out of all their troubles.

Bless the Land of my Nativity with peace, and especially let the Gospel of peace be continued.

Rule in the hearts of Rulers that they may rule in the fear of God.

Let the word of the Lord have free course and be glorified, let souls be converted and brought into Jesus Christ more and more, and let *England* never more be defiled with the Idolatry and abominations of *Rome*.

Keep me this day under thy wing,

wing, guide me with thy  
counsel, till thou hast brought  
me to thy Glory for Christ  
his sake, to whom with the Fa-  
ther and the Eternal Spirit be  
honour and power everlast-  
ing, Amen.

### At Evening.

**O** Lord ! Thou art a God  
glorious in holiness, thou  
hatest sin with a perfect hatred,  
surely thy patience towards sin-  
ners is the more to be admired.

‘Tis to be ascribed to thy  
Mercy alone that I am still  
alive, who every day am so  
prone to provoke thee by my sins.

I have as much need to beg  
for daily pardon as I have need

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Directions for prayer. 89

to beg for daily bread.

That foolishness which is bound up in the heart of a childe is fast bound in mine.

The wickedness of my heart is continually discovering it self, this makes me so backward to my duty towards God and man, and so forward unto evil; this makes me so apt to love pleasures, and the things that are suitable to my senses, more then God, and the things that are profitable to my Soul.

Convince me O Lord of sin, break my heart for it, draw me to Jesus Christ, and help me to believe, and to rely upon Him alone to save me from sin, and to deliver me from the wrath that is to come.

90 Directions for prayer.

Remember not what I have done, but what thy son hath suffered, and how he did bear the sin of man in his own body on the tree ; oh that by his stripes I may be healed, and that being dead unto sin I may live unto righteousness.

Give me grace to know Thee, the God of my Fathers, and to serve thee with a perfect heart, and with a willing mind, let me seek thee that thou mayest be found of me, and never forsake thee lest thou cast me off for ever.

Make me to remember my Creator in the dayes of my youth, and help me to flee youthfull lusts which do so much defile and war against the soul.

Order

Directions for prayer. 91

Order my steps in thy Word,  
and let it be hid in my heart,  
that I may not sin against thee.

Make me wise to consider my  
later end, let me remember  
that Death has been comming  
towards me ever since I was  
born, and is nearer and nearer  
every moment.

Keep me especially from pre-  
sumptuous sins, and from every  
thing which may fill me with  
horror of Conscience when I  
come to ly a dying.

Let me not walk in the ways  
of my heart, nor after the sight  
of my eyes, but teach me to  
know that for all things done  
in the body thou wilt bring me  
to judgement.

Make me a Christian indeed

92 Directions for prayer.

as well as in name, and establish me unblamable in the way of truth and holiness, and keep me sincere and without offence untill the day of Christ.

I praise thee O Lord for the Mercies of this day, O thou ever-waking keeper of Israel, be pleased this night to watch over me. Be my Guard and Sheild both night and day, and my exceeding great reward for ever, for thy Sons sake, to whom, with Thee and thy Good Spirit, three Persons, but One Incomprehensible blessed and glorious God, be ascribed Kingdom, Power and Glory for ever, Amen.

CRAU-

*Craving a Blessing before Meat*

**O** Lord thou openest thy hand, and satisfiest the desire of every living thing, help me to live by Faith upon thee, who will not suffer them that seek thee to want any good thing; pardon and purge away my sins whereby I have deserved that my table should be made a Snare to me, and in my eating and drinking let me aim at thy Glory through Jesus Christ, Amen.

*Thanksgiving after Meat.*

**O** Lord, I blesse thee that I am alive, and that I am fed with food convenient for me, help me to live to thy praise and at last bring me to thy Kingdom, where I shall hunger no more, nor thirst any more, but God shall be all in all, through Jesus Christ, Amen.

The

**T**He Lord of Heaven confess,  
On high his glorious raise ;  
Him let all Angells bless,  
Him all his Armies praise :  
Him glorifie,  
Sun Moon and Stars ;  
Ye higher Sphears,  
And cloudy Sky.

From God your beings are,  
Him therefore famous make :  
**Y**ou all created were,  
When he the word but spake :  
And from that place,  
Where fixt you be ;  
By his Decree ?  
**Y**ou cannot pass.

Praise God from earth below,  
Ye Dragons and ye Deepes :  
**F**ire, Hail, Cloud, Wind and Snow ;  
Whom in command he keeps,  
Praise ye his name,  
Hills great and small,  
Trees low and tall,  
Beasts wild and tame.

All things that creep or fly,  
Ye Kings and vulgar throng,  
All Princes mean or high,  
Both Men and Virgins young. Even

Even young and old,  
Exalt his name  
For much his fame  
Should be extold.

5.  
O Let Gods name be praif'd,  
Above both Earth and Sky?  
For he his Saints hath rais'd,  
And set their horn on high.  
Even those that bee,  
Of *Israels* race  
Neer to his grace :  
The Lord praise ye.

TAke not his name who made thy  
mouth in vain,  
It gets thee nothing, and hath no excuse;  
Lust and wine plead a pleasure, Avarice  
gain :  
But the cheap swearer through his open  
sluce  
Lets his soul run for nought as little fear-  
ing :  
Were I an *Epicure*, I could bate swear-  
ing.  
Lie not ; but let thy heart be true to God,  
Thy mouth to it, thy actions to them both;  
Cowards tells lies, and those that fear the  
rod ;  
The stormy working Soul spits lies and  
froth.

Darc

Dare to be true. Nothing can need a lie :  
 A fault that needs it most, grows two  
 thereby.

By all means use sometimes to be alone.  
 Salute thy self: see what thy soul doth wear:  
 Dare to look in thy Chest ; for 'tis thine  
 own.

And tumble up and down what thou  
 find'st there.

Who cannot rest till he good fellows find,  
 He breaks up house, turns out of doors  
 his mind.

In time of Sermon seal up both thy eyes,  
 And send them to thy heart that spying sin,  
 They may weep out the Stains by them  
 did rise ;

Those doors being shut, all by the ears  
 comes in.

Who marks in Church-time other sym-  
 metry.

Makes all their beauty his deformity.  
 Let vain or busie thoughts have there no  
 part.

Bring not thy plough, thy plots, thy  
 pleasures thither.

Christ purg'd his temple ; so must thou  
 thy heart.

All worldly thoughts are but thieves met  
 together,

To cozen thee. Look to thy actions well :  
 For Churches are either our Heaven or  
 Hell.

The

The worlds a bubble and the life of man  
 Less then a Span :  
 In his conception wretched : from the  
 womb, So to the Tomb :  
 Nurst up from his cradle, and brought up  
 to years,

with cares and fears.

Who then to frail mortality shall trust,  
 But limns on water, or but writes in  
 dust.

Yet, whilst with sorrow here we live op-  
 prest,

what life is best ?

Courts are but only superficial Schools  
 to dandle fools :

The rural part is turn'd into a den,  
 Of Savage men :

And wher's a City from foul vice so free,  
 But may be term'd the worst of all the  
 three ?

Domestick cares afflict the Husbands bed  
 Or pains his head,

Those that live single, take it for a curse,  
 Or do things worse,

These would have Children, those that  
 have them none, Or wish them gone :

What is it then to have, or have no Wife,  
 But single thraldom, or a double strife ?

Our own affections still at home to please,  
 Is a disease.

To cross the Seas to any forreign Soyl,  
 peril and toyl. Wars

Wars with their noise affright us ; when  
they cease,

We are worse in peace.

What then remains but that we still  
should cry

For being born ; and being born to  
dye ?

---

John Hopkins, from the Town, to his little  
Child Benjamin.

**S**weet Benjamin since thou art young,  
And hath not yet the use of tongue ;  
Make it thy slave whilest thou art free :  
Imprison it, least it do thee.

**I**ndreaded illustrious is thy name,  
Whose power both Heaven and earth  
proclaim !  
When like Heaven thy fancies rise,  
The moon and stars disposed by Thee,  
On what is man or his frail race,  
That thou shouldest such a faddoy grace  
Next to the Angels most renowned,  
With Majesty and glory crowned :  
The King of all the creatures made,  
That all beneath his feet have laid ;  
All that on sides of Mountains feed ;  
That shady woods, or desarts breed ;  
What in the Airy region glide ;  
Or through the rowling Ocean slide.  
Lord how Illustrious is thy Name !  
Whose power both Heaven and earth  
proclaim !

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Wars with their noise affright us ; when  
they cease,

We are worse in peace.  
What then remains but that we still  
should cry  
For being born ; and being born to  
dye ?

*John Holkyns from the Tower to his little  
child Benjamin.*

**S**weet Benjamin since thou art young,  
And hath not yet the use of tongue ;  
Make it thy slave, whil'st thou art free :  
Imprison it ; beast is do thee.

**I**ndrow illustrious is thy name,  
Whose power both Heaven and earth  
proclaim !  
When King Heavens thy fabric is seen,  
The moon and stars disposed by Thee,  
Oh what is man or his frail race,  
That thou shouldest such a shadow grace  
Next to the Angels most renowned,  
With Majesty and glory crowned :  
The King of all the creatures made,  
That all beneath his feet hast laid ;  
All that on ~~isles~~ of Mountains feed ;  
That shady woods, or deserts breed ;  
What in the Airy region glide ;  
Or through the rowling Ocean slide.  
Lord how Illustrious is thy Name !  
Whose power both Heaven and earth  
proclaim !

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